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BOOK NOTICES

An Old Wine in a New Bottle. By N. O. Ruggles. Boston: The Gorham Press, 1917. Pp. 50. \$0.50.

The record of two visions by a young man, in which there is a curious blend of pantheism and Christian Science. One tires of the ceaseless capitalization of It as the proper personal pronoun for the Infinite. The bottle is rather attractive for its novelty; the wine was spoiled long ago and would burst nothing.

The Prodigal Son Ten Years Later. By John Andrew Holmes. Boston: Pilgrim Press, 1917. Pp. ix+29. \$0.50.

The writer has been a pastor at the University of Illinois and now is at Lincoln, Nebraska. This wholesome and illuminating study grows out of his experience with young men and women. Dr. Holmes finds the prodigal son ten years after his return from the far country, forgiven and happy, but still bearing the marks of his misspent years. This stern fact is emphasized in the little book. It is a sobering truth that we face here, as it ought to be. The imaginative elements are well managed and the style is pleasant.

The Best Man I Know. By William DeWitt Hyde. New York: Macmillan, 1917. Pp. xii+95.

In forty-five crisp sketches of about 150 words each the late President Hyde has furnished an outline of the man whom he sees developing out of the "will for the good of all." This character is all the more attractive when we are told that Rev. Chauncey W. Goodrich was the living person who unconsciously posed for this portrait. This is an exceptional book by which to check up one's own attainment in the admirable art of Christian living.

A Companion to Biblical Studies. Being a revised and rewritten edition of *The Cambridge Companion to the Bible*. Edited by W. Emery Barnes. New York: James Pott & Co., 1916. Pp. xii+678. \$4.00.

We get in this volume *multum in parvo*. There are twenty-one chapters treating more than twenty-one phases of Bible-study, three sets of elaborate indexes, an excellent glossary of Bible words, a note on the pronunciation of Hebrew names, and nearly a hundred pages of concordance, in addition to ten maps and eight pages of half-tone illustrations. All this represents the labors of twenty-six contributors work-

ing under the close supervision of a competent editor. The scope of the book is indicated by the wide range of topics treated, e.g., the structure, limits, and growth of the Bible, the text, the translations, the geography, the antiquities, the chronology, the archaeology, zoölogy, and botany, the history of the Jews and of the Apostolic Age, brief introductions to biblical and apocryphal books, the theology of the New Testament, and the sacred literature of the Gentiles. The volume is really a small dictionary of the Bible.

The name of the editor insures a high degree of accuracy for the work and a genuinely historical approach to the various subjects discussed. Critical problems are not persistently put to the fore so as to obscure the reader's view of all else, but are kept in the background where they belong in a would-be popular work of this sort. In the hands of the average Sunday-school teacher, whose biblical library is very limited or even non-existent, this book should prove very helpful.

The Religions of the World. By George A. Barton. Chicago: The University of Chicago Press, 1917. Pp. xi+349. \$1.50.

The demand for brief statements outlining great subjects is wide and growing. It is of supreme importance that such outlines be made by competent scholars whose intuitions usually guide them in their selections. With the advice of specialists in the several phases of the subject they come very near truth in presentation and interpretation.

This book is the most satisfactory one on this subject that we have seen. It begins with a general view of primitive religions, mentioning their peculiarities, and then gives the outstanding features of all the organized non-Christian religions, and closes with a short chapter on Christianity. Among the faiths treated are the religions of India, China, and Japan.

The author is always sympathetic, fully recognizing the undoubted merits in all these religions, but also showing that despite the sad, inexcusable facts that stain its history Christianity, because of its conception of God, the ethical standards of Jesus, the consequent conception of the universal brotherhood of man, meets most fully the spiritual needs of mankind.

The reader of average intelligence will have no difficulty in understanding the book. It will give him a larger charity for the religions of the world if he is a Christian, and so fit him to be a more effective promoter of his own religion. If he is not a Christian he can hardly fail to have a deeper appreciation of *religion*, and he will be almost sure to want to read

further. To this end selected bibliographies are given in connection with each chapter, also additional books for the use of the teacher, and an outline of a book to be written by the student. An excellent index makes reference easy.

Forefathers' Day Sermons. By Charles E. Jefferson. Boston: Pilgrim Press, 1917. Pp. 290. \$1.60.

If one were seeking a volume of "occasional sermons" which conform to the highest type of such discourses, no better recent volume than this could be found. For years Dr. Jefferson has preached in Broadway Tabernacle, New York, a sermon appropriate to the anniversary of the landing of the Pilgrim Fathers at Plymouth. This volume contains fifteen of these discourses, all on subjects connected with the Pilgrim and Puritan foundation of New England. Dr. Jefferson is a most enthusiastic, as well as discriminating, son of the Pilgrim faith. His sermons are marked by deep loyalty to that which was permanent and noble in the faith and life of the colonists and he does not shrink from declaring the full message of their faith and practice to a generation that has set its hand to make the world safe for democracy. These sermons are therefore most timely for the present hour.

Franklin Spencer Spalding. By John Howard Melish. New York: Macmillan, 1917. Pp. viii+297. \$2.25.

Bishop Spalding of Utah finds a sympathetic and successful biographer in Dr. Melish. The tragic death of this young bishop of the Protestant Episcopal church in 1914 struck a chord of mourning through groups of men widely separated in interest but united in their appreciation of the gallant spirit of this broad churchman. The story is told with directness and charm. The growth of Bishop Spalding's mind and sympathy is sketched with due sense of progress and proportion. There are generous extracts from his letters, and we feel the fine sense of reserve with which the biographer has held himself in the background, suffering the letters to reveal the outlines of the writer's thought better than they could have been described. One of the most commendable methods of Dr. Melish is the manner in which he makes his narrative concrete by the citing of personal experiences of Bishop Spalding; for example, the way in which he was denied a pass by the officials of the railroad because he had spoken sympathetically concerning a strike of employees, while at his death the same railroad furnished the private car in which the body of the bishop was carried to Denver, is worth pages of reflections on the character of the man. The

book is one that ought to be read widely by ministers and laymen of all communions in America. It points the character of the true American clergyman. A space slips awkwardly on page 41, line 4. Such a book ought to carry an index. The page is legible and beautiful.

Why I Believe the Bible. By David James Burrell. New York: Revell, 1917. Pp. 199. \$1.00.

Dr. Burrell, known widely as the pastor of the Marble Collegiate Church in New York City, here states fully the most conservative view of the inerrancy of the Christian Scriptures. He apparently writes in the spirit of the one man who "hangs" a jury, about whom he says: "This stubborn fellow holds out. . . . I sing the praises of that stubborn man." In this temper, therefore, Dr. Burrell defends his claims for the Bible. The writers of the Bible books "were so 'borne onward' by the Holy Spirit as to be safeguarded, on the one hand, against all possible error and directed, on the other, into a clear statement of truth precisely as God would have it" (p. 19). He evidently regards II Tim. 3:16 as applying to the canonical books of the Bible of Protestant Christianity. He affirms that Christ "adventured the integrity and success of his redemptive work upon its veracity; stood particularly for its record of creation, of the destruction of the Cities of the Plain, of Jonah's adventures on the way to Nineveh, and of such other portions as are most frequently called in question" (p. 123). He maintains that the Bible is inerrant in matters of science and history as well as in ethics and religion: "If they are not veracious in respect to science and history, what ground have we for committing ourselves to their spiritual guidance? *Falsus in uno, falsus in omnibus*" (p. 178). Dr. Burrell asserts that "not a single record of the slightest importance in the Pentateuch or other historical books of Scripture has ever been successfully impugned; while on the contrary the researches of archaeologists are constantly verifying them" (p. 187). The witness of Christ to the Scriptures, which of course means only the Old Testament, is used as the master-argument for the defense of the writer's positions. He says: "He believed the Bible, knew it by heart, preached it . . . and never once in all his ministry spoke a word or syllable against its absolute truth or trustworthiness" (p. 192). Just what the author does with Matt. 19:3-9, where Jesus clashes with Moses on the subject of divorce, or with Matt. 6:43 in comparison with Ps. 137:7-9, would be interesting. The title of the book is obscure and unfortunate; it should have been "Why I Believe What I Do about the Bible."